THE LIFE, CONFESSION, AND HEARTIE REPENTANCE OF

Francis Cartwright,
Gentleman;

For his bloudie Sinne in killing of one Maſter STORR, Maſter of Arts, and Miniſter of *Market Raſon* in *Lincolnſhire*.

Written with his owne hand.

PSAL. 51.14.

Deliuer me from bloud-guiltineſſe, O God, thou that art the God of my health: and my tongue ſhall ſing of thy Righteouſneſſe.

LONDON,
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1621.

Francis Cartwrights.

PVBLIQVE REPENTANCE FOR HIS BLOVDIE SINNE.

THree ſpeciall Motiues, beſides the ſuggeſtion of the Spirit of God in my owne ſoule priuately, haue enforced mee to this publique declaring my ſelfe.

Firſt, becauſe my Acts haue bin committed before the face of Heauen, and in the eye of the World, I cannot thinke, but I am bound in conſcience to giue ſatisfaction to the offended world; that it may bee as well a witneſſe of my ſerious and moſt humble repentance, as it hath bin a Spectator of thoſe crimes which haue iuſtly vpbrayded my condemnation before the Tribunals both of God and Man. Verily, me thinkes, I am like a Leper in the Congregation, whom euery one will ſhunne, nay,

who is bound to ſay to others; Come not neere mee, for I am vncleane. Euery eye that looketh on mee is a Dart to wound me with the remembrance of mine owne guiltineſſe, euery finger doth or may point at me, as a man forlorne of men. So vncleane, ſo deſpicable ſhall I remayne, till I publiſh and proclaime my vncleanneſſe. Surely, there will bee no reſt in my bones by reaſon of my ſinne, vntill I haue doubled the confeſſion of my ſinne. I owe a dutie of ſubmiſſion, not onely to God himſelfe, whoſe deepeſt curſe I haue deſerued, but alſo to his Church and people, whom I haue grieuouſly ſcandalized. Nay, I owe a reparation to my owne loſt credit. Hath ſome deed of mine beene in the fowleſt colours blazed to the world in print? So may, perhaps, my printed Contrition redeeme my reputation from thoſe obloquies it is almoſt buried in, as well as my neere dead ſoule hath internally receiued a new life from the mercifull breath of God, inſpiring into it all compunction and iuſt ſorrow that may preuent his eternall Iudgement.

Secondly, that ſince I haue beene deeply branded with ſhame of the world outwardly, and with the terrors of God, and ſcourge of conſcience inwardly, my example may be a dreadfull thunderclap of warning and affright to all, preſuming and perſeuering Sinners, whom the hand of God will ſurely finde out, and deeply wound with the Darts of his vengeance.

Laſtly, and chiefly, that by this Diſcourſe of mine, the world may ſee the power and goodneſſe of the Almighty, that hath not forſakē me when I fled from him and my ſelfe, but hath euen then powred on me

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the freſheſt Balme of his mercies, when the wounds of my ſoule feſtered and ſtunke moſt, giuing mee leaue to ſurfet on ſinne, that I might lothe it; to dye my hands in bloud, that I might ſeeke the bloud of Chriſt to purifie mee; and to wallow in ſenſualitie and ſecuritie, that my true repentance at laſt might lodge me ſafe in the repoſe of a quiet conſcience. Let it not therefore ſeeme tedious to thee, charitable and compaſſionate Reader, to ſuruey my Anatomy thus by my ſelfe diſected, of which I will not leaue one ſmall veine or ſinew vndiſcouered; but from my firſt, to this day, truly and ingeniouſly without extenuating partialitie, leſt ſo I ſhould ſeeme to cheriſh, not abandon mine owne corruption; I will relate how miſerable I haue made my ſelfe in what I haue beene, how much recollected and reuiued I am, in what I now am; and how happy I hope to bee, in what I reſolue to perſeuer in, till the conſummation of my wretched life.

Firſt, my youth and morning of my dayes was clouded with a ſtubborne and head-ſtrong diſobedience to my Parents, the firſt and worſt note of a deſperate and obſtinate ſinner; to whom I ſo much forgot my owne dutie, that all their indulgence to mee, I valued as their duties; their Councels were diſeaſes to my courſes, their Monitions were irkſome to my eares, becauſe enemies of my ryots, and their gentle chaſtizements the Contradictors of my laſciuiouſnes; ſo that euen then before I knew what it was to bee, I had made my ſelfe nothing, and which is worſe vnſenſible of any thing; their cares ſtill followed mee, and ſtill my ſtubborneſſe fled from them, to heape

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the hotter coales vpon my head. Little did I regard that which most behooued me to learne and practise:

Prou. 1. 7, 8, 9. *The feare of the Lord is the beginning of Wisedome, but Fooles despise instruction. My sonne heare the instruction of thy Father, and forsake not the Law of thy Mother: For they shall bee an ornament vnto thy head and chaines about thy necke.*

Vpon this foundation of my disobedience, the Deuill began to build a Mansion for himselfe to inhabite, and so grew my soule a Cage of vncleane Birds, wherein many foule sinnes were bred, and grew to such strength, that I was mastered by them: One Impietie begat another, yet still I thought my selfe not sufficiently flesht in wickednesse, till I defaced the Image of God, first in my owne soule by hatred and reuengefull malice; then in another's body, by homicide. O frightfull remembrance! O the deep sting, O the dismall sound of this crying sinne! Wretched man that I am. Was it not hainous enough for mee to kill a man, but I must by my fury bee put on such a one, whose Coat and qualitie added many degrees to the foulenesse of the Murther; a Minister of Gods Word, mine owne Pastor and Watchman of my soule, Master *William Storr*, Master in Arts, who being a zealous detester of my lewd courses, and both in priuate and publike vsing sharpe reprehensions to me and of mee, did thereby kindle in mee an hatred, not of mine owne lewdnesse, but of his person? I might perhaps by way of extenuation say, that had he vsed greater words and milder reprehensions to me, he might by Gods blessing haue plucked me out of the share of Satan, and so had preuented this

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ſhortning his owne dayes by my hand. I might ſay that my diſtemper was enraged by his vnſeaſonable corroſiues, which might perhaps haue beene allayed and cured by gentle Balmes. But I vtterly diſauow all abating any part of my crime: I ſtand forth here to accuſe, to arraigne; and to condemne my ſelfe, not to vſe defences or mitigations, much leſſe like to our firſt parents to put off my fault, and lay it vpon others: Nay, I dare not ſo much as catch at Fig-leaues to couer my owne ſhame. I proclayme my worſt deformities, that others ſeeing them and hating them, may now pitty my perſon and comfort my ſoule.

Being thus enraged againſt him, and reſoluing to execute ſome notable reuenge vpon him; I did not (as the Searcher of all hearts witneſſeth with me) intend more to him then ſome ſlight wounding, as the manner I tooke him in may in ſome ſort witneſſe: the place being publike in the ſight of many, my ſelfe vnreadie, and vnprouided for my owne ſafetie by flight, which I ſhould haue ordered my courſefor, had my intent beene murtherous.

But here it pleaſed God in his iuſt iudgement, for my hardneſſe of heart and contempt of his Word and Commandements, to giue ouer my hand to wound deeper then my heart intended. Woe is mee, my heart bleedeth to thinke, how deepe my Sword pierced. The enemy of Mankinde was a Murtherer from the beginning, he gat ſuch dominion ouer me, that he made my Sword and hand his Seruants, and ſo made me like vnto himſelfe, a bloudy Man-ſlayer. So muſt I needes acknowledge my ſelfe, becauſe my heart, though not before ſo intending, yet as princi-

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pall is guiltie of that which my hand did in the heate of fury. True it is, and alas, woe is mee for it, I gaue him diuers wounds, whereof within eight dayes hee dyed, yeelding vp that soule which iustly craued for vengeance vpon me for disseuering it from the bodie. This done, I retyred and saued my selfe by flight withall conueniencie I could, & with a resolution to recouer Scotland, after many dangerous escapes I attayned to Barwicke; where I was for the fact apprehended; and from thence (though it were a Garrison obserued with all strictnesse) I made a strange escape, and thence ouer-land I went towards Plimmouth, in which passage, though I auoyded all the way-layings to preuent me, at Warwicke I was questioned in suspition of a Robbery, but for that my innocence could not be frighted, though still the guilt of the other fact pursued mee, but neyther so retyred or safe was I, that my being freed from the hand of Iustice, could either free my bodie from Gods Iudgement, or my minde from fearing it, carrying euer with mee a distressed conscience, that like a troubed Sea tossed me to and fro, yet neuer so left by Gods mercy, that I had not euer a true and sensible feeling of what I had done, though my distractions directed mee not a course which way to redeeme my selfe; the horrour of my fact and despaire fighting against mee on the one side, my viewing and considering of Gods mercies opposing that on the other, till thus in the following dangers and calamities of my life, which after I shall shew, God hath by threatning me with vnheard dangers, alwayes following mee, and yet neuer hurting, as if his Prouidence would not leaue one houre

of mine to ſuch ſecuritie, as might make me preſume that he had forgotten to puniſh me, longer then I remembred to be mindfull of my ſinnes, and renew my Repentance for them.

My ſelfe, with my load of ſinne and guiltineſſe, being thus then from Dartmouth, ſhipt in a Veſſell bound for Saint Maloes in France, Almightie God knowing the corruption of my nature, leſt I ſhould forget his power and my ſelfe, in this ſeeming ſafetie of myne, commanded the Winds and Seas to warre againſt our poore Barke, which prouoked a more fearfull tempeſt within me, then could bee threatned without, though wee ſpent our mayne Maſt by the board; for then I began to remember that excellent ſaying of the Pſalmiſt, *Whither ſhall I goe from thy ſpirit? or whither ſhall I flye from thy preſence? Let me take the wings of the morning, and dwell in the vttermoſt parts of the Sea: yet thither ſhall thine hand leade me, and thy right hand hold me, &c.* Pſal. 139. 7, 9.

Then much more then before, my conſcience wak'd my ſleeping ſoule, and the wounds I had made were bleeding before mee; in this danger God vouchſafed vs his mercy, and ſet vs ſafe on ſhore in the Ile of Garnſey; there ſhould I againe haue beene examined (as vſually Paſſengers are) to giue account what I was, and whither I would, and ſo in likelihood ſhould haue bin diſcouered. But this I ſhifted off by getting into a ſmall Boate: and ſo vnknowne, I paſſed from Garnſey into France, to the Roades, and ſo to Roane, where I liued about ſixe monethes; being at length expoſed to as much miſerie, as perplexitie could lay on a friendleſſe Stranger in an vnknowne Land. Theſe ſufferings ſtill brought me home to my

ſelfe, and neerer to God, in the true acknowledgement of my vild fact; and his mercy in the extremeſt wracke of my want; ſee the Prouidence of God my ſtill Preſeruer. Three ſhips of the States came to Calice to receiue mony, lent by the States to the French King; with whom like a reſtleſſe man, being at that preſent releeued with mony by my Father, I ſhipt my ſelfe, and from Rotterdam I came to Delphe, where Sir *Francis Vere* entertayned me a Gentleman of his Company; during my aboad in that ſeruice, I receiued continuall ſollicitings for my amendment, repentance, and comfort from one Maſter *Trigg* of *Longledenham* in Lincolnſhire a godly Preacher, whoſe daily Letters quickened and ſeconded that good worke the Lord had already begun in me. My Father had by this time, being the yeare 1603. procured my Pardon, and ſent for me home, for which I was no ſooner ſhipt; but ſtill obſerue how God followed me with mercy, and threatning iudgement; leſt my pardon from my Prince, ſhould make mee careleſſe of his better forgiueneſſe, and negligent in the begging it. The Seas muſt againe ſwell as angry to beare my ſinnes, and as if all theſe dangers of Rockes and Seas had bin to little, our Tempeſt beaten Veſſell muſt bee chaſed by a Dunkarker Man of Warre, ſo that their was no hope left to ſaue vs from theſe dangers, but his Omnipotent hand, which ſafely from all theſe deliuered mee once againe on Engliſh ground.

Scarce was I entertayned at home, but leaſt ſtill I ſhould neſtle my ſelfe in a ſecure ſlumber, another affliction aroſe to endanger mee. The wife of the

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ſlaine ſueth an Appeale againſt me, notwithſtanding my Pardon, againſt which her Plea, by reaſon of ſome error in the forme of it, I obtayned a defence or defeate, called, *Ne recipiatur*: yet after this was, my Pardon queſtioned at the Bench of Aſſiſe for about fiue yeares together, the Iudges of that Circuit ſtill binding me ouer, and refuſing to giue allowance to it: Which I acknowledge (though it were *Summum Ius* againſt mee) yet that it was very honourably and Iudge-like done of them, in ſo notorious a Crime as mine. As alſo his Maieſtie himſelfe, by whoſe extraordinary grace I enioy my breath, was in point of Iuſtice very willing that ſome defect, if poſſible, might haue beene found in my pardon, and ſo ſhould I haue vndergone the iuſt ſtroke of the Law: which not only others, but euen my ſelfe wondered how I could eſcape. Thus the terrours of deſerued death were ſtill knocking at the doores of my eares and heart.

In all which troubled time, new prouocations were daily offered me, whereby I was in danger to draw more bloud vpon me, or make my ſelfe vncapable of my pardon; all which things God ſuffered mee to be temped with, but not to fall into, in the meane while, my Father was taken away from my troubles, and out of this World, I reſolued to haue gone againe out of this Land; in which time I hoped with my earneſt Repentance, to obtayne forgiueneſſe from my God, and a new acceptance at my returne into the boſome of my offended Countrey: but the Appeale beeing croſſed, and finding my Pardon firme, I altered that determination, and prayed

to God to bleſſe me with a Wife, with whom I might in an honeſt life weare out my dayes, and retyre my ſelfe to God and the ſetling of my conſcience. To this end I ſolicited a Gentlewoman, in which ſuite of mine, many dangers layed ſiege to me, and by the moſt meanes that euer man did; I ſcaped the depriuing of my life, by foure men which aſſaulted mee with Halberts, and grieuouſly wounded me; running mee thorow the body, and giuing mee grieuous wounds.

How juſt, O Lord, had it beene that I, by whoſe hand the life of a man was ſpilt, ſhould haue beene made a due Sacrifice though not to Iuſtice, which if I eſcaped, yet to reuenge, which I deſerued: Yet though left for dead by this aſſault, it pleaſed God to preſerue my life: I hope to my further repentance, and his better ſeruice.

This done, my Pardon yet wanted allowance by Sir *Peter Warberton*, who enforced me publikely to ſubmit my ſelfe to the Church, and ſo in the Conuocation houſe before my Lords Grace of *Canterburie*, and the reſt of the Reuerend Biſhops and Cleargie in the Parliament time; I did acknowldge my fault, and gaue teſtimonie of my Contrition and Repentance, and made a true profeſſion of my Religion; and then the ſaid worthy Iudge and Iudge *Wamſley*, gaue allowance to my Pardon.

Thus freed from the externall puniſhment of the Law, and my minde thereby the better ſetled for my inward content; I beſtowed my ſelfe in Marriage, in which God giue mee the bleſſing of a Father in my Poſterity, and thus retyred my ciuill life, woue mee

againe into the opinion of my Countrey, and conuerſation of the Miniſterie, from which, before my Fact had iuſtly excommunicated me; Maſter Doctor *Hooke*, now Archdeacon of Yorke, then entertayning me a Soiourner in his houſe, with my Wife and Family; he and other Miniſters of thoſe parts affording me their conference, comforts and ſocietie. Yet leſt my paſt troubles and vexations of bodie and minde, ſhould fooliſhly make mee hope; that I had made an ample ſatisfaction to God and the World, the Omnipotent Power had deſtined a new tryall for me; and in the midſt of my ſeeming peace, I muſt be expoſed to a Warre almoſt as fearefull as the firſt, as if by doing new miſchiefes, I ſhould only bee made capable of ſatisfying for the olde, or by loſing my ſelfe againe, I ſhould thus bee found the ſecond time my firſt Repentance inſufficiently perfected.

My occaſions drawing me to Grantham, vnhappily, I encountred with one Maſter *Riggs*, a man vrged by his owne raſhneſſe (as I conceiue it) to ſeeke his owne fall by my hand, that I being made the luckleſſe inſtrument of his death, might then truely ſee that God was not at attonement with my ſoule for the firſt, when he permitted me to be a Deſtroyer of a ſecond: vnmoued by any occaſion of mine, groſly, and ſtrangely, three or foure ſeuerall times he heaped iniuries vpon me, beyond the temper of any humane ſufferance, vnleſſe, in thoſe with whom the Spirit of God had more reſidence then yet it had with mee, nor ſatisfied with this but he muſt needs purſue me, though auoiding him and in my way home aſſaulted me with his Sword, of whom I receiued hurts; but

in conclusion, by me hee fell; his wound being dreſt, the Surgeons warranted life, but the worke of the Lord is beyond the imagination of likelihood, or the fraile apprehenſion of weake man: It was otherwiſe for my greater puniſhment determined by him: but on the aſſurance of his Dreſſers; I was bayled, and when the newes of his death came vnlookt for, I was perſwaded to flye, which for theſe two cauſes I vtterly refuſed. Firſt, and principally, I knew & had before tryed that I could not flye from the wrath of God, though I were couered with Mountaines, or hid in the Caues of the Earth; and therefore rather deſired (if ſo it pleaſed him to accept of my poore life as a Sacrifice for the bloud I had ſpilt) willingly, and patiently to lay my ſelfe on the blocke of death. Secondly, my Wife and innocent Children, muſt needs haue beene by my flight expoſed to all ill ſufferings for my guilt; my Wife widdowed and comfortleſſe; my Children Fatherleſſe and deſtitute, and my eſtate which my ſtay might ſaue for them thus confiſcated. For theſe cauſes, was I apprehended, and in a moment rauiſht from all I delighted in, hauing nothing left to feed on but my Deſpayre, had not God ſent mee inward comfort, no companion, but miſerable and afflicted thoughts, no houſe to dwell in but a Priſon and no Comforter; (I mean outward) but *Iobes*, the skorne and reproch of all my Frinds, and Acquaintance. In this miſerable Exigent, I arraigned my ſoule, which ſtill had nothing to pleade, but guiltie, a hopeleſſe Plea; ſo that had not my ſtill preſeruing God, who though I forſooke him, neuer yet forſooke mee, ſent mee infinite comforts and

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assurances by two daily visiting godly Ministers, Master *Buddle*, and Master *Atkinson*, I should there I feare, haue proued my owne Executioner, and haue dyed despayring. By their good meanes, I beganne with a liuely faith to lay hold on the merits of Christ, and rest my wearie, sicke and staggering soule vpon his Crosse.

Master *Buddle* neuer leauing mee, the time of Imprisonment and Irons. For which the Lord giue to him, and all my iust and mercifull Friends, mercie to his and their houses, as *Paul* prayed for *Onesiphorus* who was not ashamed of my chaines, and neuer left mee till he had remoued from mee a desperate opinion I was falling into, that God hated mee from the beginning, euery thing beeing so crosse to mee from my birth, in which hee satisfied mee, that it was for sinne: and that God hated none but for sinne, of which, if I repented, and truely turned to God, I should finde God his fauour towards me, and that these afflictions would be good for me.

New troubles yet (behold) assayled me, and now the Lord began to visit me euery way as in my selfe, so in what was neerest and dearest vnto mee, my only Child for whose meanes of liuing, I had exposed my selfe to the stroke of death, was touched by the angrie hand of God (hopelesse of recouerie) his wretched Mother weeping, the Bell tolling, his Graue prepared, and which was a doubler of my torment, my selfe like a condemned Gally Slaue, led in Irons to see his departure. The grieuousnesse of this spectacle strooke a sudden amazement into me, and then I beganne earnestly, and faithfully to beseech God

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not to lay my ſinnes on the head of my innocent Child, but to turne his mercifull face towards him, howſoeuer his diuine Iuſtice intended to diſpoſe of me; My gracious God heard me, and paſt and beyond all earthly hope and meane; in an inſtant reſtored him to health.

Now the time of my tryall for Maſter *Riggs* came, where though my Iudge was ſeuere in reſpect of my paſt life; and not truſting the vnder-Sheriſe, did himſelfe chooſe out a Iury of men of the better faſhion to iudge vpon mee without partiality, yet vpon the Euidence of my auoyding him, I was not found guiltie of Murther, charged vpon me in the Indictment, but of an inferiour degree. At which time being adiudged without bayle to ſuffer a yeares imprisonment, I felt againe the hand of God vpon mee by viſiting my ſaid Sonne in a ſtrange manner, that all men might take this for a terrible note of his Iudgement, and rather then accidentall or naturall diſeaſe, hee was crippled and taken lame in all his limbes, and deformed in all proportion, as if the Lord had in him figured the lameneſſe and deformitie of his Fathers ſoule. About 4. yeares this continued on him & then God in his good time reſtored him to perfect health and abilitie of bodie, leauing mee this vſe of all his Iudgements which haue threatned mee and mine, that like an Indulgent Father he hath ſtill ſhaken the Rod ouer mee, but not layed it on me; that I might feare to offend him becauſe I ſee his power; and loue and ſeeke him becauſe I taſte his mercies.

My freedome at the yeares end, purchaſed I had not, yet in all theſe ſufferings buried the old man ſo much

much in me, as that there remayned not to much of him in my corruption, (notwithstanding all these extreames) most of my Estate I sold to satisfie such engagements as my troubles had pawned me in, the surplus of which, I dedicated not (I confesse) that pious way I ought either in setling my then vnsetled selfe in any honest Calling, or conuerting my left stock to good imployment, but borrowing too much libertie from Gods mercie, I gaue my selfe to my Pleasures, which I called lawfull Recreations, though in themselues not vnlawfull, being moderately vsed, yet surely very much vnbeseeming such a Penitent as I was, or ought to haue beene; and as if this had bin nothing, I went farre further; and put my money out to Vsury; for which, my Curse was to be vtterly cheated of the most of it, because God in his infinite goodnesse saw, that whilst I had any thing left to feed my vanities withall, I could not be made wholy and fully his.

Thus hauing disposed my selfe of all wayes and power to liue and maintayne my Family heere, I began to lay this to my selfe, that God had deseruedly and iustly taken from mee all that I was Master of, and to prayse him for so gentle a chastizement, and that now it lay vpon mee by inuocating his blessing, and endeuouring my selfe in any course (how difficult soeuer) to leaue something by my labours purchast for my Wife and Children, since my sinnes had made them destitute, neuer despayring, but that it might please God to preserue mee, and fully to prouide for me; to this intent I was an earnest Suitor about the Court, to some Acquaintance of my wiues;

only for imployment, forreigne or domeſticall, ſuch as their diſcretions ſhould Iudge mee fit for. In this Court-hope, I languiſht long till my neceſſities ſtrained my patience, euery courſe failing mee, on which I built. At laſt no way was left mee, but to ſhip my ſelfe for *Argeares* in the laſt Fleete; depending ſtill on the mercy of God, and reſoluing to ſerue faithfully and reſolutely in all ſuch actions my Commander ſhould impoſe on me.

In a Ship called the *Vaunt-gard*, Vice-Admirall of the Fleete, I was appointed by the Generall to the Commaund of Sir *Richard Hawkins*, a Gentleman, from whom I receiued noble reſpect, and worthy fauours; yet God that would not yet poſſeſſe me of any certaine quiet either in Friends or Fortunes, though my reſolution were fixt to all Conformitie, and my deſires wholly dedicated to the redeeming my loſt Credit with ſome good Action, ſtill exagitated my Companions with ſecret heart-burnings againſt mee, and for the Lord was angry with me, to whom could I be acceptable; he being at warre with me, from whence ſhould I expect peace, theſe my enemies, by daily prouokings on purpoſe to tempt me ſo farre that my fury might forfeit my life, and make me forget my ſelfe and God: that had not my wiſe Captaine preuented it, by giuing mee leaue to depart home, I am afraid, I had confiſcated my life to Marſhall Law, and heapt more bloud vpon my ſinne-drenched Soule. Thus was I depriued of all the comforts I reſolued of, and forced thus to returne home, rather as it may be thought with an addition of ſhame, then Garland of Honour; for God knew

knew how good soeuer to my selfe this course seemed, it was not fit for me, neither was the time of my peace yet come.

In a Ship called the *Marigold* of *London*, I was by my Captaine prouided for to come home, when in the very *Roade* of *Malaga*, in the face of the Fleet, and beginning of our Voyage wee had like to haue perished, had not the Lord againe extended his mercie. Two other English Ships hoysing sayle with vs, our Ship was foule of another Ship which lay at Anchor in the *Roade*, and when she should haue loofed, shee fell the contrary way, as seeming vnwilling to venter her selfe at Sea with so heauy a burthen as I was charged with; the Sea was exceeding high, nor could the ship worke, being euer foule of one Ship or another, and in spight of all art and labour could be by the Mariners imployed shee would to shoare, as if she desired to spew me out of her sicke bowels; and had she not in midst of all these dangers by the letting fall of an Anchor beene stopped, shee had ineuitably split vpon a Rocke that was then menacing her. Away were our Companions gone to Sea, and we thus left, then began I to feare, least the Sea-men should lay all this mis-aduenture on me, and prayed feruently that the Lord would not that way punish me, but for his mercie sake deliuer vs. With much labour and more feare, at length we put to Sea, where we had not long beene, but on this side the Straites of *Gibiralter*, when we were almost past feare; still the Iudgement of God pursued me, lest I should forget. Fiue Turkes men of Warre bore vp with vs; and like the feare of these, the Sea had none; to resist we

were vnable, though wee addreſſed our ſelues for fight, and to be taken Slaues to Infidels and Vaſſals, to the common enemies of Chriſt, oh what can crueltie more deuiſe to puniſh with; or the trembling heart of deiected man more feare to ſuffer vnder! Yet from this gaping miſchiefe the Lord prouided an vnexpected deliuerie, for thoſe which are by nature the deuourers of men, prooued our Deliuerers. Two Lions we had aboard vs, which they knew ſent from Argears a Preſent to our King, for which cauſe in all likelihood they left vs without ſpoyling, that preſent intimating a League of Amitie betwixt our Nation and their Towne; this I applyed to my ſoule, and confeſt the wonderfull Workes of God.

Parted thus from the Turkes, all the reſt of our time at Sea till we made Land, was for the moſt part frighted with all the hideous feares that ſalt Region is full of, ſo that I ſuſpected my ſelfe ſtill, and applyed all to mine owne heart, as well the dangers as deliuerances; aſſuring my ſelfe, that ſuch iudgements could follow none but mee, and ſuch redemptions none but ſuch the Lord had reſerued for ſome good Worke.

At *Deale* I landed, and in my way to *Chatham*, as I was haſtily comming out of the hyred Coach which I came in; my Sword ſuddenly fell out with the point vp, nor could I ſtop my ſelfe: but violently with all my weight I fell vpon it; yet the Lord turned the harme from mee, and betwixt my arme and bodie it ſlided: of which eſcape, then and now I make this vſe; that though I had ſcaped the threatnings of the Seas, the furie of the Turkes; my ſelfe had that about mee the Lord could deſtroy me with,

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in my greateſt ſecuritie, which had I periſht in, would haue prooued the fearefulleſt of all that euer threatned. That I by whoſe vnhappy Sword, two before had fallen, ſhould now after the Law was appeaſed, and all my recited dangers ſcaped, be expoſed to an exemplary and wretched end vpon my owne Weapon; for in the vnlikelieſt meanes, more horror ſtill aggrauates the iudgement.

Francis

Francis Cartwrights

RESOLVTION

AND

RELIGION.

THus my Life hath beene an heauie burthen to mee, continually preſſing mee downe. And although in my youth, I was truely taught the true and ſound Religion; how to feare, honour and ſerue God; in ſo much that I durſt not preſume to runne wilfully into ſin, or to liue and continue in ſinne without Repentance: Yet ſo farre at length the ſubtilties of Satan, the allurements and pleaſures of the World, mine owne naturall frailties, and my want of Temperance and Iudgement preuailed and ouer-maſtered mee; that I preſumed of the name of Faith, and of Gods Mercies towards me, and gloried in mine owne eſtate and condition while I compared my ſelfe with ſome others, whom I perceiued ſo much to neglect God, as that they only vſed Policie, and made Religion one-

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ly a Cloake; and I blinde and miserable wretch so presumptuously thrust my selfe on Gods mercies, without regard to Gods Lawes.

So from hence haue proceeded all other euils and mischiefes which haue befallen me. Hence it is that I haue so fearefully fallen, and so grieuously and haynously sinned against God, committing these outragious sinnes which I would not haue committed for the sauing of my life, and for the expiating and ransoming of which, after that I had acted and committed them, I would willingly haue giuen my life, if it could haue beene accepted for a satisfaction. And God, for these my sinnes, giuing me ouer, I wasted my Estate by Suites, not abating myne expences as my Estate wasted: whereby I see plainly that Gods heauie and dreadfull hand hath haunted and pursued me not only for my cruell and bloudy sinne committed vpon Master *Storr*, but also for my other sinnes and transgressions which I haue committed, sometimes presuming too much, and sometimes despayring of Gods mercie. So that now being as it were, brought to the stake, and as a miserable distressed man put vpon the Racke; I am inwardly forced to make confession of my sinnes, open profession of my desires, purposes and resolutions, and giue account of my Religion before Almightie God and the World.

I doe see and obserue Gods fearefull Iudgements vpon all notorious Sinners from *Adam* vntill this present Age, not onely testified and recorded in the holy Scriptures and in prophane Histories, as for example vpon *Cain*, *Saul*, *Achitophel*, *Iudas*, *Herod*,

and

and cruell *Nero*, and such like; but euen also daily executed before our eyes, as vpon *Varney*, *Dansecar*, *Percie*, *Catesby*, *Wright*, and all such Murtherers, Traytors, Pirats, Theeues, and vniust persons.

Sir *Francis Varney* an Englishman borne, and liuing here in Sensualitie vntill he had spent his Estate, went to Sea, and became Pirate. And falling in at *Argeers*, and there for some small time remayning, hee fell in loue with a Whore or Prostitute, but shee being subtile, would not incline to him without marriage; nor marrie vnlesse he would forsake his profession of Christ and turne Turke. Hee inraged with Lust after this Whore (became Turke) and presently marryed her, which hee no sooner had done, but a Dogge, which Dogge before wayted on him and loued him; assaulted and fell vpon him suddenly, most Lion or Tygre-like, as though hee would instantly haue deuoured him: but being rescued, yet the Dogge in that rage tore the Calues of his legges. And yet a further iudgement fell vpon this *Varney*, for (albeit the Turkes for some small time, gaue him command and office) in the end they cashiered him, and being taken by the Spaniard, iudged him to the Gallies, where he wrought as a Slaue, vntill he dyed most miserably.

Dansker a Dutchman being a Pirate at Argeers, though he turned not Turke, yet hee was as it is reported, murdered by them of Argeers priuately.

An Heathenish Pagan, Infidell, or Atheist, I am not: Neither am I of the Romish Religion, though (I confesse) there are many carnall reasons which do perswade me to imbrace and put in practice some of

their Opinions and Doctrines, as praying to Saints; becauſe I hold my ſelfe vnworthy to pray to God Almightie, Purgatory that I might haue an end of torment, and not remayne vnder eternall wrath and Vengeance in Hell: Merit or ſatisfaction by Fryerly auſteritie.

For ſuch as I whoſe conſcience is burthened, are held fit to be new moulded and tutored in their Monaſteries, and ſet vpon ſtrange and hideous Exploits, for redemption of themſelues, and good of that Church. Beſides, I haue had many fauors & courteſies from ſome noble and zealous perſons of that Religion, the loſſe of which I doe willingly ſuſtaine for this mine open profeſſion. Yea, being by Gods heauie iudgements plunged into the depth of extremities, I haue beene beholding to ſome of the learned among them, and can now, if my conſcience would ſuffer me, be entertayned among them, either into their Cloyſters, or for the Warres; and be eſteemed and ſufficiently relieued with neceſſaries: whereas I am now neglected by mine owne Nation, who all ſeeme to verifie in me that ſaying of DAVID, *God hath forſaken him, purſue and take him.* And though all this be come vpon mee, yet, I profeſſe, I doe not encline to beleeue the Romiſh Doctrines of the Maſſe, Tranſubſtantiation, Merit, Iuſtification by Workes, and ſuch like. I acknowledge that all the glorie of our ſaluation is due to God, who worketh all in all. And to our Lord Ieſus Chriſt we owe all the thankes, who by his owne ſufferings, and with his moſt precious bloud hath ſatisfied the Law, pacified Gods wrath, payd our debt and ranſome, and cancelled the bond.

And

And if they of mine owne Religion here in this Church of England should vtterly refuse me, forsake and cast mee off, yet will I still holde this opinion, and thus reuerently esteeme, thinke, and speake of this Church and Religion, and will choose rather to liue in concontinuall penury, then to be of another minde: For I am sure, this Religion is that which is taught in Gods holy Word, and therefore I must needs beleeue it; As for the doctrine of the Church of Rome, I could neuer find comfort in it, only in that which they deny to Lay-men, that is, the reading of the Scriptures do I find true ground of cõsolation.

True it is, that simple and vnstable men may abuse their reading of the Scriptures vnto errour, and by Gods gracious promises therein recorded, may take occasion to presume and trust too much to their own Faith and Gods Mercies: But this ought not to make vs disclayme or to neglect the daily reading of Gods sacred Word; for there is no meanes like to this so powerfull, to keepe men from committing of sinne; nor after sinne committed, to vphold them from falling into finall Desperation.

For my part, I haue desired as much as any Sinner that euer was, the content of this Worlds base sinfull Pleasures, Ryot, Vain glory, Reuenge, Excesse in Prodigalitie, and the like: But these crosses and calamities befalling me. The reading of the Scriptures accompanied with the sweet Conference and Comfortable Letters of mercifull learned men, who haue dealt with me those wayes in England, and by writing to me into the Low Countries, (among whom I cannot omit to name with reuerence and thankfull

acknowledgement, Master *Trigg*, Master *Buddle*, Master *Crasham*, and of late at *Lambith*, Master Doctor *Coad* and Master Doctor *Featly*, &c. vnto whom I haue sued (as the woman did to Christ, euen for Crummes falling from our Sauiours Table) haue most powerfully opened mine eyes, and enlightened myne heart and soule to see, feele, and taste Gods Iudgements and Mercies, myne owne sinnes and transgressions, the peace of conscience, the difference of sinners penitent and impenitent. *Cain*, *Saul*, *Achitophel*, and *Iudas*, their despayre; and the confession and repentance of *Dauid*, *Peter*, and the rest of Gods Saints.

Seeing *Dauid* that great anointed King and all the renowned Seruants of God, haue confessed their bloud guiltinesse and other foule sinnes, and haue repented of them, and openly exclaymed against them: Shall I a wretch not worthy to be named among the meanest of all detected Sinners, thinke it a shame to me, and blush to confesse my sinnes, and openly to publish my griefe and repentance? Especially (seeing) now all the World, Learned Men, Gods Messengers, Friends, Enemies, the Troubles and Miseries which I haue sustayned, the peace and torment of Conscience which I haue felt, doe prouoke mee, teach mee, driue me to confesse my sinnes and offences, offending and transgressing the Lawes of God.

I here (therefore) in bitternesse of soule, confesse my faults, and cry out against all my sinnes committed from my birth to this present, from Master *Storr* his bloud; to euery hurt and wrong which I haue done to any, in deed, word, or thought: not only

onely for my crueltie and reuenge done to men, but for that I haue since also thought it lawfull to defend my selfe with Sword, contrary to the Lawes of God, when I might perhaps better haue done it by other meanes.

It wounds me to think of my blasphemous oaths vttered in passion and distemper. My disobedience to my Parents, my excesse, my drinking of healthes, my prodigalitie: yea; my eating and drinking of more then to suffice nature, and my feeding of Horses, and Dogges with mans food, such as many good Christians wanted; expecting of the blessing for my faith without workes, and for beleeuing without liuing of a sanctified life, or truly following of a lawfull calling; my open and secret sinnes, my many motions to sinne, and too much yeelding to Satans subtilties and mine owne imperfections, vaine and light disposition, proneneſſe to Anger, Pleasure, Distrust, Despayre, my presumption when God shewed any miraculous deliuerance, or any mercie to my soule, bodie or estate.

All these are as a terrible Armie of so many deadly foes, and like so many Swords and Speares entring into my heart and soule. When I consider with my selfe mine owne vncertaine condition, how when I haue thought my selfe safe and sure, I haue found immediately that I haue beene most vncertaine and in greatest danger; and when in greatest danger, by Gods helpe and power most secure; how in euery pleasure and calamitie I haue found a baite, and in euery baite an hooke; and that though for the space of ten yeares last, I haue had a resolution not to sinne

with

with purpose; but rater to dye: yet by myne owne weakneſſe and wilfulneſſe in paſſion, I haue fallen into ſo innumerable and ſo abominable ſins, and haue as it were trampled vnder foote the bloud of the Son of God, and returned like the Dogge to his vomit, and like the Swine to the myre, by my continuall falling; repenting from the bottome of my heart, for all and euery ſinne which I haue committed from my birth, to this moment.

And vpon the knees of my heart, doe with ſuch humble deſire and affection, as the difference requireth betweene the Mightie and Almightie Commander of Heauen, Earth, and Sea; and mee one of the greateſt Sinners in the World, a wretched vile worme of no reputation: yea, with as feruent and vehement importunitie as euer any Theeſe did craue pardon, or childe mercy and forgiueneſſe, do I begge and ſue for pardon of God the Father of our Lord Ieſus Chriſt, the ſeer of the ſecrets of all hearts, for his mercies ſake, whoſe mercies are ouer all his workes, whoſe mercie preuayleth and reioyceth againſt his iuſtice, and whoſe louing kindneſſe laſteth for euer.

Vpon his promiſes made vnto vs in his holy word, doe I build all my hope and confidence, euen ſuch as theſe following: *viz. That though our ſinnes bee as Crimſon or Scarlet, he will make them white as Snow, or Wooll. That at what time ſoeuer a Sinner doth repent, he will put out all his iniquities; that if they would turn from their wickedneſſe, and do righteouſneſſe, they ſhall not dye but liue, That he hath Balme of Gilead to heale the weake and ſicke.* Alſo vpon theſe promiſes

Eſay 1.18.

of

of our Lord Iesus, God equall with his Father, who saith, *Come vnto me all ye that trauell and bee heauie laden, and I will ease you, &c.* His disgraces, reproches, troubles, teares, sighes, grones, thornes, skornes, whipping, spitting vpon, beating, stripes, sweating, nayling, hanging, wounding, bleeding out his heart-bloud, Passion, Death, Resurrection, and Ascension are so many Salues and Medicines to cure my bleeding soule. *His bloud speaketh better things then the bloud of* ABEL, and the cry thereof ouercommeth the voice of Master *Stors* bloud, and of all other my loud crying sinnes which call to Heauen for vengeance. And therefore with this his bloud which hath satisfied for all temporall and eternall punishments, doe I come sprinkled before God, and for the price and satisfaction made by this bloud, do I cry for mercie, mercie, and earnestly desire grace to liue hereafter an holy and righteous life. I am a Christian and a penitent Sinner: how can I despaire or doubt of saluation, knowing Gods infinite Mercie and Truth? that he is not onely a God of Mercy readie to pardon but also a God of Truth, who will truly fulfill his word and promise of pardon; vpon mens true Repentance, as of iustice in punishing them, who persist in sinnes committed. Why should I bee afraid to touch the hemme of my Sauiours garment; seeing his promises are made vnto mee, his satisfaction for me, and for such Sinners as I am, he did vndergoe all his sufferings, from the pricke of the Thorne to the wound with the Speare; from his first groane, to his last act of passion, his graue and buriall to his Resurrection and Ascension into Glory? Mee, thinkes, Mat. 11.

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those blessed words of the Apostle are spoken not onely to me, but of mee; *Iesus Christ came into the World to saue Sinners, of whom I am the chiefe.* Can I repenting doubt? Can I being a Christian bee so base as to bee ashamed to confesse the Faith of our Lord Iesus Christ. Can I haue more content, or ayme at more then to be a Christian Conuert and a true Penitent, seeing there is no higher honour in the world to bee aymed at, no glory comparable to bee a true Christian? Can disgrace, pouertie, calamitie, height, or depth, life or death, sinne or the Deuill daunt me? They cannot, they cannot, for I finde God a light to mee in the midst of darknesse, and a refreshing comfort in all calamities. In so much that when I am in the deepest despayre for my sinnes, in the greatest agonies and horrours of conscience and most bitter passions, thinking with my selfe what an Estate I once had, and how poore I am now? How I was valued, now despised, how they who esteemed mee liuing in sinne, doe now refuse mee repenting of my sinne.

What great cause of discomfort it is to me, that I cannot nor am able to haue the breeding, or to enioy the sight of my Children being Infants, for whom I would suffer death, hauing no refuge but to bee a Souldier or serue: yet still euen when I am thus dejected, and cast downe as low as sinne, misery, and the Deuill can cast me downe: I doe not let goe my hold, but doe cleaue to God and am vpholden by him continually.

When it is manifest that none of these things can tempt and allure me eyther to remoue my Religion

which

which I profesſe, or to forſake my Lord Ieſus Chriſt whom I ſhould forſake and forgoe, if I ſhould reſolue to liue in Theft, Piracie or any other ſinne: That I haue time to publiſh this I am fully ſatisfied my ſoule is at reſt: I am leſſe careſull of my life a thouſand times, not deſperately but humbly yeelding my ſelfe to God; if I ſtarue, periſh, dye by the Sword, bee taken captiue by the Turke, and liue a moſt miſerable Slaue all my dayes: Yea, come wofull life or ſhamefull death I will truſt in God though he kill me, and will neuer flye from him.

And here (I profeſſe) and proteſt before God and the World, that as I haue diſhonoured God, ſtayned my ſelfe with bloud in a moſt vile and abominable manner, and defiled the honour of Religion to the great ſcandall and offence of many: So I doe now with all my heart deſire, if I may be thought worthy, and haue a due calling thereunto, to ſtand with my Sword in my hand, and to expoſe my ſelfe to the greateſt dangers in the World; in the moſt bloudie Battels, Fire or Sword, where God may ſhew extraordinarie Mercie or Iudgement, in the defence of the Goſpell and of true Chriſtian Religion. And as I haue baſely ſlaine a Miniſter of Gods Word, ſo in defence of the men of God, the faithfull Miniſters of his Word in this Church of *England*, I may in any breach or danger interpoſe my ſelfe euen betweene them and death, and defie and withſtand all their Enemies, or any other wayes yeeld my ſelfe to Gods Iudgements, Tryals, Corrections, and Directions, in a Vocation how low and meane ſoeuer, and neuer turne Capuchine, or take vpon mee any Popiſh and

Superstitious Vow and profession of austeritie which is a fit refuge for Cowards, *Cains* and *Iudasses*.

Though my sins are innumerable and abominable which still hang fast on me, and cleaue as rust vnto my corrupt nature: yet I haue the Balme of Gilead, the bloud of Iesus Christ; the mercie of God, and the Diuine Power of Heauen to counteruaile them all. Yea, I haue many markes and tokens of Gods grace giuen to me, and of his mercy shewed towards me which doe much refresh my soule.

As first, that I aske and sue for mercie at no other power, but at the hand of God for our Lord Iesus Christs sake, and so in the right way to the Fountaine of Life.

Secondly, That I find great content and comfort in wrastling against flesh and bloud, and all myne owne corruptions, and in maintayning to the Deuils face my Religion, Faith, Hope, Repentance.

Thirdly, That I hold my certaine and resolute determination, as an armour against his fiery Darts, and doe still lay fast and sure hold on our Lord Iesus Christ, hoping to persever and hold out to the end.

Fourthly, That I haue peace of conscience more then the World is worth, which if I neuer had tasted nor knowne but were as an Heathen or Turke, I should with the World (holding that for bloud, vengeance must haunt without Redemption, and so being frighted with Furies vnknowne and endlesse) grow desperate, and like *Varney* and *Danskar*, dye with bloudie content in reuenge, or prosecute till death Piracie or Theft, to mitigate my endlesse tormenting miseries, and to leaue my Children an Estate

ſtate, though neuer ſo vniuſtly got.

Fiftly, That I cannot be brought to deny Chriſt, or to doubt that there is a Chriſt, nor be pulled from beleeuing in Chriſt, and hope to bee ſaued through him, by the Deuill, nor all my ſinnes, if I had all the ſinnes in the World vpon me.

Sixtly, That I am deliuered from the danger and infection of the Romiſh Religion. For if I were of that Religion, I would attempt any ſinfull courſe, as Theft or Piracie to releeue my wants in hope of Pardon, Penance or Purgatorie, (for no puniſhment ſhould terrifie me, let it bee whatſoeuer it could bee, euen Purgatorie it ſelfe, ſo it might haue end I would willingly endure it, if ſo be it might procure me pardon, and vnder that condition grant mee libertie to ſinne) I ſhould with them of that Religion hold that Iuſtice muſt bee ſatisfied neceſſarily vpon Sinners in this World, and that by our owne bodily ſufferings, ſinne muſt bee expiated, and there is no auoyding it. And ſo I would ſeeke by voluntary earthly puniſhment in this life to ſatisfie Iuſtice, by turning Pilgrime or Capuchine.

Yea, I am aſſured that our Lord Ieſus hath ſatiſfied for all puniſhments of vengeance both temporall and eternall, though I haue endured or ſhould hereafter vndergoe all miſeries and calamities, and euen a moſt bitter and painfull death, yet I doe not account them any ſatisfaction or expiation, my bloud cannot ſatisfie for bloud; I may it God ſhould ſo diſpoſe, haue a bloudie end, as a iuſt reward of my ſinne, I cannot deny it: but what can ſatisfie to iuſtifie? Surely none of mine owne miſera-

ble calamities can make any part of satisfaction, that is a thing which I vtterly disclayme; onely the bloud and satisfaction of Iesus Christ is that on which I doe lay hold and relye by Faith for Iustification.

Yet becavse not onely the Maiestie of God hath beene deeply offended by my haynous transgressions, but also his Church greatly scandalized, and the mindes of my graue Fathers and deare Brethren in Christ no lesse deeply wounded in their compassion for him that dyed by my hand, then himselfe was in his passion and bodily dissolution, whose many wounds bleed afresh in my eyes and memorie: I professe my selfe readie and willing to endure whatsoeuer other humiliation this blessed Church hath or shall impose vpon mee, for the further assurance of my satisfaction to her, which may in some sort suite with the depth of my offence against her and her Children.

Verily as I abhorre Popish satisfaction, derogating from the merits of Christs bloud, so I with others more learned then my selfe; wish that the ancient Discipline of the Primitiue sincere Church were more throughly reuiued in euery scandalous crime by publike confession, submission and satisfaction to the Christian Congregation. Wherein my self desire as much to go beyond others in my humiliation, as I haue exceeded all in my presumptuous transgressions. With offensiue, but penitent *Ecebolius*, in the Ecclesiasticall Historie, I say of my selfe; *Cast me out, tread vpon me for vnsauourie Salt.*

FINIS.